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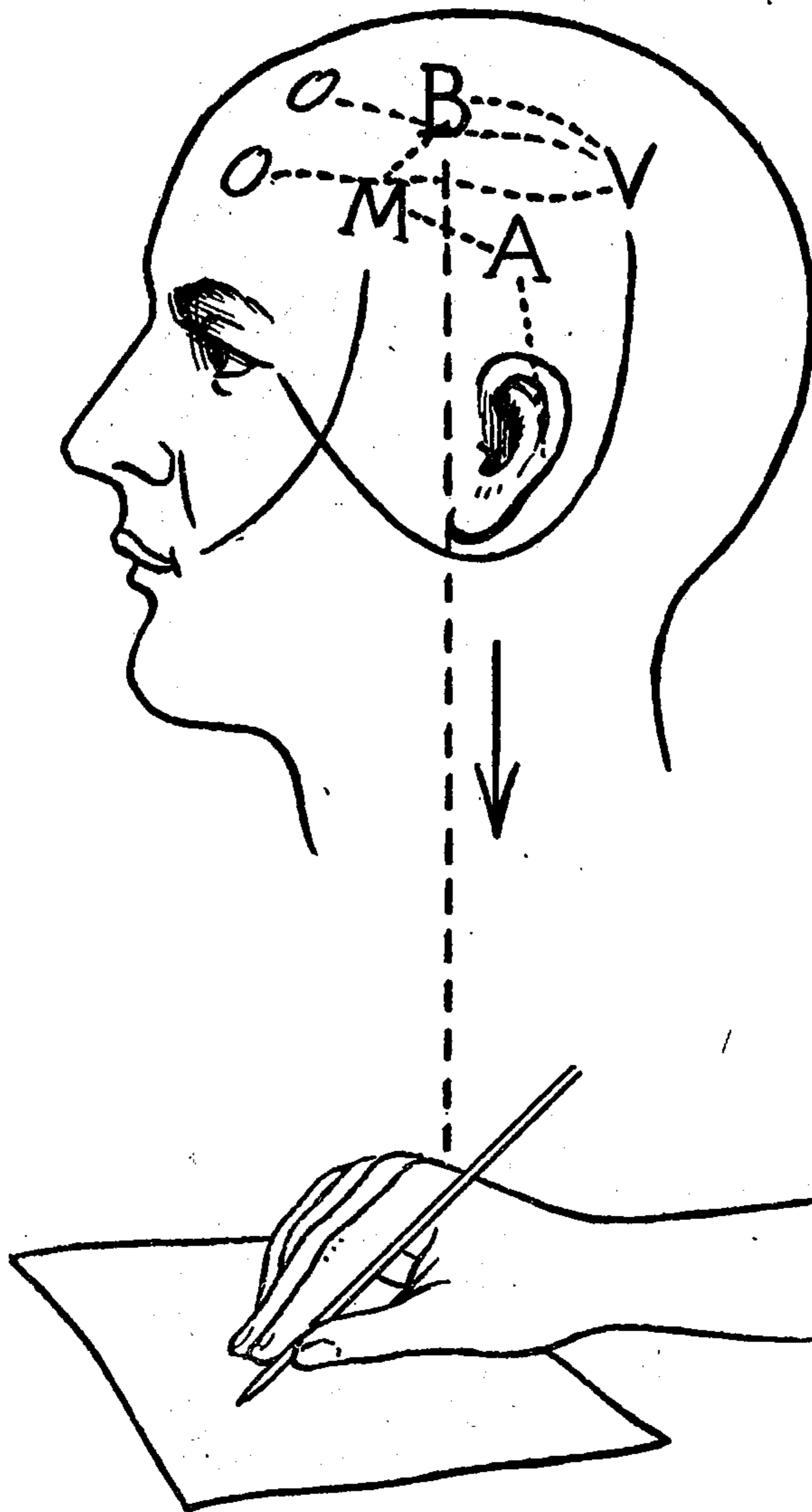
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THE SECRET OF ALL POWERS.

The Chart of Powers from Transcendent Science's Secret Doctrine of Life.



Centres or systems of psychic speech and their principal material association.

A. Auditory centre.

V. Visual centre.

M. Motor Centre of Speech.

B. Motor Centre of Writing.

OO. Intellectual centre.

This chart is the Key of all intellectual, psychic and spiritual power.

THE SECRETS OF ALL POWER.

Probably you have read of the great successes of certain men who have made such wonderful and astounding names in the history of the world. Such men, whether they consciously or unconsciously knew the secret of their powers and successes, made themselves famous by unfolding their superconscious mind.

Now the superconscious mind contains all the secrets of **O**ccult and **M**agnetic Power. **N**apoleon, who was a master of the Superconscious state, used to obtain practically eight hours rest in fifteen minutes by looking intently at a dark spot on the walls of his room.

Now this superconscious state is called by the Hindus "Samadhi" or superconsciousness. I will give you the principal secrets of this state and how to enter into it, so that you may develop psychic-power. There are many methods to do this with, but they are not practical, and the most of them are so mystical that the majority of sensible people would be foolish to think even of doing them, for they are dangerous. I think that the so-called trance states should be left alone, especially with the beginner.

Every night for at least a week, just before you retire, or better, just before you fall asleep, give to yourself this suggestion: "I will unfold superconsciously." Now, in a few days, you will find that you are actually thinking and acting superconsciously; this is the secret of **N**apoleon's power.

This exercise which I am going to give you will enable you to go into the superconscious state, but you will have to practice and practice to do it. For if you do not you will merely hypnotize yourself.

There are what might be termed three bodies in man, first, the conscious, then the Think body, and then the Causal body; if you succeed, and you should do so, in entering into this Causal body, you may Levitate your body or accomplish materialisation, and also Astral body travelling and projection.

The method is as follows: Sit in an upright position on the floor, that is, have your body above the hips held in a perfect line, your legs under you, now take your left and right hands and do this: with the thumbs of both hands placed over the holes in the ears, firmly close them, now take the forefingers and close your eyes, or rather hold them over the eyes; then next take the middle finger of the right hand and close the right nostril and breathe in the vital principle

(Prana) of the atmospheric air, which is an inhalation, after breathing in this manner, or one full inhalation, take the middle finger of the left hand and close both or the other nostril, thus as you will see you are holding (inhibiting) the air into your lungs, then after a few seconds expel the air through both nostrils after you take away both middle fingers, but do not remove the other fingers or your hands. Now let your inhalation be taken in eight seconds, your retention to be a full forty seconds and your exhalation in twenty seconds. Do this at first slowly, for a few weeks until you can double it. If you desire to double it you will be on the road to still higher power. Now after you have done this for at least two weeks, you will practice the same exercise excepting placing the fingers over the eyes: You will concentrate your mind on the tip end of your nose, and look intently thereon, until the ecstatic trance-like state is produced. If you practice just like I have herein told you, you will overcome and transcend the hypnotic state and go into the Twilight state which is superconsciousness, or what I call neither asleep nor awake. This state is what I term Transcendental Consciousness or Consciousness without Thought, this Science is termed by me as Transcenosis, and its phenomenon, Transcendentalisation.

If you practice this for Levitation, you will incessantly suggest over and over to yourself that you are becoming positive to the law of gravitation and that your entire body is becoming lighter and lighter, and that every time that you breathe you will overcome the attractions of the earthly magnetism.

If for astral propelling, astral body travelling, or projection, etc., you will merely will and make the suggestion while willing that you will do the same. You must remember that you not only accomplish an aim by practice but by exercise. And that you do or accomplish your aim not only by thinking but by acting. You should use some very good occult incense, something that will tend to tranquillize your mind. If you write in to our Society you may purchase a large box of the best incense for \$1.00.

If you sincerely practice these instructions especially for Astral projection and Astral travelling, just before you fall asleep at night, you will have a conscious knowledge of your experiences when you awake. If you enter into the state that I have mentioned, you will remember all. Again you will not any longer need an alarm clock to awaken with, as you can awaken yourself at will. Again you may

heal yourself or others by practicing this method.

If you use the blue or purple crystals which you may also procure from us, you can become a genuine clairvoyant by entering this state, for the crystal will tend to concentrate your mind upon what is necessary to an unfoldment. And again, the blue or purple crystal is better than the mere transparent ones as they tire the optic nerve and might produce paralysis of the eye nerve.

All power is contained in the air that you breathe, so all depends upon the knowledge of storing in this air, and of securing the vital principle that it contains. This is the entire secret of all oriental Psychic powers—But of course this has nothing to do with the spiritual ones.

The student should know that he must not eat meat, or use any heavy foods, smoke tobacco, and he should always just previous to the practice of his exercises drink a glass of hot milk with a little lump of butter melted in it.

After you have entered into the state of Consciousness without thought, all depends upon Polarisation and Vibration to accomplish what phenomena that you desire. The most interesting phenomena is produced by suggestion. Complete self-catalepsy, oriental burial alive, suspension of life itself, and many other occult things may all be accomplished by the method that I have given you.

You will notice when you first practice, that the body will perspire freely, in the next stage it will quiver, then, lastly, it will jump, but do not worry, for this will in time vanish. Also, you will in little or no time, commence to have visions and to see the departed dead, but later on this will all materialize into genuine Psychic Power. You should not to start with, and especially alone, try astral body traveling, for it might end up disastrously for you. It is always best to have a friend on hand, and tell him if you do not awaken in fifteen minutes to call you and to say: "When I count three you will be wide awake." This is the safest plan, and one of the best for prevention. Prevention is a great thing in Occultism. Remember that you must practice these exercises 4 times every day.

Suggestion along with this great and simple and PRACTICAL method that I have given you will unfold all the great psychic centres in your psychic-economy. In the chart on this work, which is in this work, you will see how that these centres work, communicate, and assist in the telegraphic communications of what is to be done. From

the auditory centre man comes in contact with the visual centres, and these act both dependent and independent of one another. The psychic depends only in a little way upon the physical, but the physical depends upon the psychical, and again the causal depends on none of these, because it is the All in man.

If you practice for automatic writing, use the same method, and have paper and pencil ready and you will be surprised at the instant result. The moment that your mind ceases to vibrate with your conscious thoughts, that very instant you will commence to make great progress. You must always "Expect" and then this again will wonderfully tend to assist the operations of your mind along the way of directing it to its final unfoldment and realization. The subconscious mind is only the animal mind in man, when we come to the conscious mind which is the mere thinking and acting one in man, but above all this we find the region of pure mystery and genius, which is the Superconscious mind—in the sublime regions of Intuition. If you would develop your intuitive powers first unfold this superconscious mind, for it is the secret of all power.

When you associate yourself with a thing you become that thing. So also with this superconsciousness, you will become it. The lever of Archimedes is not any other thing but this control of this psychic air, which the orientals term Prana, or the Vital principle. These psychic centres which I have shown you on another page of this work constitute an apparatus which combines the activity of your sense centres into a higher entity, and this is brought about by practicing this exercise, which produces an ecstatic condition of your mind, and by associating yourself with what you desire through self-suggestion. Now Polarisation and Vibration are all included in this exercise, so all the mere talk and philosophy I have left out, and in the very start I have given you only what is practical and reasonable, and which my own common sense prescribes and approves. Shakespeare, Milton, Napoleon, Christ, Confucius, and thousands of men have consciously or unconsciously practiced or exercised this selfsame principle in the abstract, this explains their wonderful successes in life. The same is possible and the way is opened now to all—so all that you have to do is to practice. The nail is not driven into the slab of wood with one blow of the hammer, but with many, so if you do not succeed, do not find fault with this lesson, for the fault is and lies within your own self; and by "**REPETITION**," keeping it up,

you are bound to succeed. A house is not built in a day; thus it is with everything. “**BE SUCCESSFUL IN ALL THINGS THROUGH PRACTICE.**”

ORIENTAL PHRENOLOGY.

Phrenology is a Greek compound, signifying a discourse on the mind. The system which exclusively passes by this name, was founded by Dr. Francis Joseph Gall, a German physician, born in 1757. The **brain** is the organ by and through which **mind** in this life is manifested. This truth is now disputed scarcely anywhere.

Phrenologists conjectured that different brains differ in quality, but were long without any indications of these differences. The doctrine of the **Temperaments** has thrown considerable, though not perfect, light on this point, and for this we are indebted to Dr. Thomas, of Paris. There are four temperaments, accompanied with different degrees of power and activity, in other words, quality of brain. These are the **bilious**, the **nervous**, the **sanguine**, and the **lymphatic**. These temperaments were observed and distinguished long before the discovery of phrenology, though to little purpose. They figure in the fanciful philosophy of Burton, and similar writers of former times, and much nonsense is written connected with them. Phrenology has adopted them, and made them intelligible and useful. They are supposed to depend upon the constitution of particular bodily systems. The muscular and fibrous systems being predominantly active, seem to give rise to the bilious temperament. The name is equivocal, and therefore not well applied; the other three are more appropriate. The brain and nerves predominating in activity, give the nervous; the lungs, heart and blood-vessels, the sanguine; while the glands and assimilating organs present the lymphatic temperament. The predominance of these several bodily systems is indicated by certain sufficiently obvious external signs, whence our power of recognizing them. The nervous temperament is marked by silky, thin hair, thin skin, small, thin muscles, quick muscular motion, paleness, and often delicate health. The whole nervous system, brain included, is active, and the mental manifestations vivacious. It is the temperament of genius and refinement. The bilious has black, hard, and wiry hair, dark or black eyes, dark skin, moderate fullness, but much firmness of flesh, with a harsh outline of countenance and person. The bilious

temperament gives much energy of brain and mental manifestation, and the countenance is marked and decided; this is the temperament for enduring much mental as well as bodily labor. The sanguine temperament has well-defined forms, moderate plumpness and firmness of flesh, light or red hair, blue eyes, and fair and often ruddy countenance. It is accompanied with great activity of the blood-vessels, an animated countenance, and a love of outdoor exercise. With a mixture of the bilious—for in most individuals the temperaments are mixed, often all four occurring in one person—it would give the soldier's temperament. The brain is active. The lymphatic temperament is indicated by a round form, as in the fat and corpulent, soft flesh, full cellular tissue, fair hair, and pale skin. The vital action is languid, the circulation weak and slow. The brain also is slow and feeble in its action, and the mental manifestations correspond.

THE PRIMITIVE FACULTIES OF MIND, AS CONNECTED WITH THEIR ORGANS IN THE BRAIN.

Mind, which was considered by the metaphysicians as a single thing or essence, was said by them to be capable of being in different **states**, in each of which states it made one of its various manifestations, as memory, judgment, anger, etc. In no particular does the phrenological hypothesis differ more from the metaphysical than in this. The phrenological doctrine is, that the brain, the organ of the mind, is divided into various faculties, each of which has its own mode of acting. It is held—

First. That by accurate observation of human actions, it is possible to discriminate the dispositions and intellectual power of man, such as love, anger, benevolence, observation, reflection, etc.

Secondly. That the true form of the brain can be ascertained from the external form of the head; the brain, though the softer substance, being what rules the shape of the skull, just as a shell takes its form from the animal within.

Thirdly. The organs or parts into which the brain is divided, all of which organs are possessed by every individual except in the case of idiocy, appear on the brain's surface in folds or convolutions, somewhat like the bowels or viscera of an animal, but have a well-ascertained fibrous connection through the whole substance of the brain

with one point at its base, called the **medulla oblongata**, which unites the brain to the spinal cord. The organs have thus each a conical form from the medulla oblongata to the surface; the whole being not inaptly compared to the stalks and flower of a cauliflower.

Fourthly. The brain is divided into two equal parts called **hemispheres**: on each side of the fosse or division between these hemispheres the same organ occurs; all the organs are therefore double, in analogy with the eyes, ears, etc. But when the term **organ** is used, both organs are meant. The organs which are situated close to the middle line drawn vertically on the head, though close to each other, are nevertheless double; for example, Individuality, Benevolence, Firmness, etc.

Fifthly. Beside the brain proper, there is a small brain, attached to the hinder part of the base of the brain, called the **cerebellum**.

Sixthly. The brain, including the cerebellum, is divided into the **anterior, middle, and posterior lobes**. The cerebellum forms part of the posterior lobe. The anterior lobe contains all of the intellectual faculties; the posterior and lower range of the middle lobe are the regions of the animal propensities; while the moral sentiments are found, with a sort of local pre-eminence, to have their organs developed on the top or coronal surface of the head.

The gradation in size of the organs is thus denoted:

Very Small.	Moderate.	Rather Large.
Small.	Rather Full.	Large.
Rather Small.	Full.	Very Large.

It has been found convenient to express these degrees in numbers, thus:—

1.	8. (Rather Small.)	15.
2. (Idiocy.)	9.	16. (Rather Large.)
3.	10. (Moderate.)	17.
4. (Very Small.)	11.	18. (Large.)
5.	12. (Rather Full.)	19.
6. (Small.)	13.	20. (Very Large.)
7.	14. (Full.)	21.

The intermediate numbers, 3, 5, 7, &c., denote something between the two denominations, and have been found useful.

In practice, the general size of the head is measured, in several directions, with calliper compasses. Twenty males, from 25 to 50 years of age, measured, from the occipital spine (the bony knot over the hollow of the neck) to the point over the nose between the eyebrows, on an average, $7\frac{1}{2}$ inches; some of them being as high as $8\frac{1}{2}$,

and others as low as $6\frac{1}{2}$. From the occipital spine to the hollow of the ear, the average was $4\frac{3}{8}$, some being as high as 5, others as low as $3\frac{1}{2}$. From the hollow of the ear to the point between the eyebrows, as above; average nearly 5; some being $5\frac{1}{2}$, others $4\frac{1}{2}$. From the same hollow of the ear to the top of the head, about an inch behind the center (the organ of Firmness), the average was $5\frac{9}{15}$; some being $6\frac{1}{2}$, others $5\frac{1}{2}$. Across the head, from a little below the tops of the ears (from Destructiveness to Destructiveness), the average was $5\frac{3}{10}$; some being $6\frac{1}{2}$, others $5\frac{1}{2}$. The averages are in these twenty individuals higher than those of the natives of Britain generally, some of them being large, and none small.

Phrenologists further distinguish between **power** and **activity** in the organs of the brain. Power, in whatever degree possessed, is **capability** of feeling, perceiving, or thinking; while activity is the **exercise of power**, or the putting into action the organ with more or less intensity.

The powers of mind, as manifested by the organs, are called **faculties**. A faculty may be defined to be a particular power of thinking or feeling. A faculty has seven characteristics, in order to our concluding it primitive and distinct in the mind, namely, 1. When it exists in one kind of animal and not in another; 2. When it varies in the two sexes of the same species; 3. When it is not in proportion to the other faculties of the same individual; 4. When it appears earlier or later in life than the other faculties; 5. When it may act or repose singly; 6. When it is propagated from parent to child; and, 7. When it may singly preserve health, or singly manifest disease.

Division or Classification of the Faculties.—The faculties have been divided by Gall and Spurzheim into two great orders—Feeling and **Intellect**, or **Affective** and **Intellectual Faculties**. The Feelings are divided into two genera—the **Propensities** and the **Sentiments**. By a propensity is meant an internal impulse, which incites to a certain action and no more; by a sentiment, a feeling which, although it has inclination, has also an emotion superadded.

The second order of faculties, the Intellectual, also suffers division into the **Perceptive** or **Knowing**, and the **Reflective Faculties**. The Perceptive Faculties are again divided into three genera—1st, the **External Senses** and **Voluntary Motion**; 2d, the **Internal powers which perceive existence**, or make man and animals acquainted with external

objects and their physical qualities; and, 3d, the powers which perceive **the relations** of external objects. The fourth **g  nus** comprises the **Reflective Faculties**, which act on all the other powers; in other words, compare, discriminate, and judge.

The following is a table of the names of the organs synoptically given:—

Affective.	
I.—Propensities.	II.—Sentiments.
1. Amativeness.	10. Self-Esteem.
2. Philoprogenitiveness.	11. Love of Approbation.
3. Inhabitiveness and Concentrativeness.	12. Cautiousness.
4. Adhesiveness.	13. Benevolence.
5. Combativeness.	14. Veneration.
6. Destructiveness.	15. Firmness.
[Alimentiveness.]	16. Conscientiousness.
[Love of Life.]	17. Hope.
7. Secretiveness.	18. Wonder.
8. Acquisitiveness.	19. Ideality.
9. Constructiveness.	20. Wit, or Ludicrousness.
	21. Imitation.
Intellectual.	
I.—Perceptive.	II.—Reflective.
22. Individuality.	28. Number.
23. Form.	29. Order.
24. Size.	30. Eventuality.
25. Weight.	31. Time.
26. Coloring.	32. Tune.
27. Locality.	33. Language.
34. Comparison.	35. Causality.

ORDER FIRST.—FEELINGS. **Genus I.—Propensities.**

The propensities are common to man and the lower animals; they neither perceive nor reason, but only feel.

No. 1.—Amativeness.—This organ is situated immediately over the nape of the neck, and fills up the space between the ears behind, or rather between the mastoid processes, or projecting bones behind the ears. It generally forms a projection in that part, and gives a thickness to the neck when it is large, and a spareness when small.

As the basis of the domestic affections, it is one of great importance, and its regulation has ever been one of the prime objects of moral systems, laws, and institutions.

No. 2.—Philoprogenitiveness.—This, in man as well as animals, is the feeling of the love of his offspring. It depends on no other faculty, as reason or benevolence; it is primitive; and in the mother, who, for wise reasons, is gifted with it most strongly, its object, the infant, instantly rouses it to a high state of excitement. It is situated in the middle of the back of the head, and when large projects like a portion of an ostrich egg. The organ is one of the easiest to distinguish in the human head. Those who are flat and perpendicular there, instead of being delighted are annoyed by children. It is generally smaller in males than in females, though sometimes found larger; and men so organized delight to carry about and nurse children. The feeling gives a tender sympathy generally with weakness and helplessness; and we find it often returned by the young themselves to the old and feeble. It is essential to a soft kind attendant on the sick, to a nurse or nursery-maid, and to a teacher of youth. It induces women to make pets of small and gentle animals, when tyrant circumstances have kept them single, and denied them offspring of their own. Its feelings are, by a kind Providence, rendered so delightful, that they are extremely apt to be carried the length of excess; and spoiling and pampering children into vicious selfishness is the ruinous consequence.

No. 3.—Inhabitiveness—Concentrativeness.—The organ is situated immediately above the preceding. The purpose of a faculty which prompts men to settle instead of roaming, which latter habit is inconsistent with agriculture, commerce, and civilization, is obvious; **nostalgia**, or home-sickness, is the disease of the feeling.

No. 4.—Adhesiveness.—This organ is at the middle of the posterior edge of the parietal bone. It attaches men, and even animals, to each other, and is the foundation of that pleasure which we feel, not only in bestowing but receiving friendship. It is the faculty which prompts the embrace and the shake of the hand, and gives the joy of being reunited to friends. Acting in conjunction with Amativeness, it gives constancy and duration to the attachments of the married. Amativeness alone will not be found sufficient for this. Hence the frequent misery of sudden love marriages, as they are called, founded on that single impulse. The feeling attaches many persons to pets, such as birds, dogs, rabbits, horses, and other animals, es-

pecially when combined with Philoprogenitiveness. With this combination, the girl lavishes caresses on her doll and on her little companions.

No. 5.—Combativeness.—The organ of this propensity is situated behind, and a little upward from, the ear; anatomically, at the posterior-inferior angle of the parietal bone. A small endowment of this faculty manifests itself in that over-gentle and indolent character, which is easily aggressed upon, easily repelled by the appearance of difficulty and trouble, and which naturally seeks the shades and eddy-corners of life. Nations so organized—the Hindoos, for example—are easily conquered by others, under whom they naturally sink into a condition more or less of servitude. A large endowment, on the other hand, shows itself in a love of danger for its own sake, a delight in adventurous military life, and a tendency to bluster, controversy, and turmoils of all kinds. Persons with large combativeness may be readily recognized in private society by their disposition to contradict and wrangle. They challenge the clearest propositions, and take a pleasure in doubting where everybody else is convinced. The generality of boys manifest an active combativeness in their adventurous spirit, hence their disposition to fighting, and to the working of all kinds of petty mischief. To control and guide the propensity is one of the most delicate, but almost most important, duties of the educator. When combativeness is deranged, we have a violent and noisy, and often a dangerous patient. Intoxication generally affords a great stimulus to it, hence, drunken quarrels and fightings.

No. 6.—Destructiveness.—This organ is situated on both sides of the head, immediately over the external opening of the ear, extending a little forward and backward from it, and rising a trifle above the top or upper flap of the ear. It corresponds to the lower portion of the squamous plate of the temporal bone. When the organ is large, the opening of the ear is depressed. It is still generally considered as giving the impulse to kill and destroy; but, in man, this propensity is shown to have, under the control of the higher sentiments and intellect, a legitimate sphere of exercise. It prompts beasts and birds of prey to keep down the redundant breeds of the lower animals, and enables man to “kill” that he may “eat.” Anger, resentment, and indignation, in all their shapes, likewise spring from this faculty.

A small endowment of this faculty is one of the elements of a “soft” character. Persons so organized seem to want that which

gives momentum to human operations, like an axe wanting in back weight.

Alimentiveness, or Appetite for Food.—Alimentiveness is the desire of, or appetite for, food. In this feeling, as such, the stomach is not concerned; its functions are strictly confined to the reception and digestion of our food.

Alimentiveness, from its near neighborhood to Destructiveness, seems to have a peculiar influence on that faculty, rousing it to great energy when its own enjoyments are endangered or interrupted.

Love of Life.—The self-preservation involved in the love of life is certainly not accounted for by any known organ or combination of organs. Cautiousness is fear of injury, fear of death; but it is not love of life. This feeling is powerfully manifested by some when their life is in no danger, but who look upon the close of life as a very great evil.

No. 7.—Secretiveness.—The order of this faculty will be observed to be situated immediately above that of Destructiveness, at the inferior edge of the parietal bone, or in the middle of the side of the brain. The legitimate use of the faculty is to exercise that control over the outward manifestation of the other faculties which is necessary to a prudent reserve. Without it, and of course, in those in whom the organ is small and the manifestation weak, the feelings express themselves too openly.

No. 8.—Acquisitiveness.—The organ of this faculty is situated farther forward than, and a little above, Secretiveness, at the anterior-inferior angle of the parietal bone.

The faculty of Acquisitiveness could not, and no faculty could, be given to man by his Creator for a mean, groveling, and immoral use; accordingly, when we consider it aright, we recognize in it the dignity of the greatest utility. In a word, it is the faculty through whose impulse man accumulates capital, and nations are rendered rich, great, and powerful. Without the faculty, man would be content to satisfy his daily wants, although even in this he would fail; but the surplus which, under the impulse of this faculty, he contributes to the store of wealth which accumulates from generation to generation, would not exist. Under proper regulation, then, the faculty is of the greatest value to man; by means of it he “gathers up the fragments, that nothing may be lost.” Excessive pursuit of wealth is, however, an abuse of the faculty, and too much the vice

of civilization, when it advances, as it has hitherto done, without adequate moral improvement.

No. 9.—Constructiveness.—The situation of this organ is immediately behind the temples, in the frontal bone, above the spheno-temporal suture. The faculty of which this organ is the instrument, is the power of mechanically making, constructing, and fashioning, by changing the forms of matter. Many of the inferior animals possess it, as the bee, the beaver, birds, and insects. Some savages have it in such small endowments as never to have built huts or made clothes, or even the simplest instruments for catching fish. In all operatives who excel in their arts—engravers, joiners, tailors, &c.—and in children who early manifest a turn for drawing figures, and cutting them out in paper, the organ is large.

GENUS II.—SENTIMENTS.

I. SENTIMENTS COMMON TO MAN AND THE LOWER ANIMALS.

No. 10.—Self-Esteem.—The situation of this organ is at the top of the back of the head, at the center; forming, as it were, the curve or turn between the back and top of the head. Technically, it is a little above the posterior or sagittal angle of the parietal bones. When it is large, the head rises far upward and backward from the ear, in the direction of the organ. The legitimate use of the faculty of Self-Esteem, or Self-Love, is that degree of self-complacency which enhances the pleasures of life, and which gives the individual confidence in his own powers, and leads him to apply them to the best advantage. It is sometimes called proper pride, or self-respect, in which form it aids the moral sentiments in resisting temptations to vice and self-degradation; this is called being above doing a criminal, a vicious, or a mean action. Its deficiency renders an individual too humble, and the world take him at his word, and push him aside. In large and uncontrolled endowment, it produces great abuses, and causes much annoyance and often misery to others. It is the quarreling, insulting, domineering, tyrannizing, dueling faculty. In children it is pettishness, forwardness, and self-will, and produces disobedience. In adults, it gives arrogance, superciliousness and selfishness.

No. 11.—Love of Approbation.—This organ is situated on each side close to Self-Esteem, and commences about half an inch from the

lambdoidal suture. It gives, when large, a marked fullness to the upper part of the back of the head.

The faculty, unless kept in subordination by a very large and vigilant Conscientiousness, prompts to all the conventional insincerities and flatteries of society, from the dread that the truth will offend Self-Esteem, and draw down on the teller of it disapprobation. When Secretiveness is large and Conscientiousness small, Love of Approbation is profuse in the unmeaning compliments of society.

No. 12.—Cautiousness.—The organ of this faculty is situated about the middle of the parietal bone on both sides.

It has been said that **fear** is the fundamental feeling of this faculty. It is an important element in prudence, which places the individual on his guard and warns him not to be rash in his moral as well as his physical movements. In general, the organ is large in children—a wise and beneficent provision for their protection. The organ is often diseased, and then produces causeless dread of evil, despondency, and often suicide.

II. SUPERIOR SENTIMENTS PROPER TO MAN.

No. 13.—Benevolence.—The organ of this sentiment is situated at the upper part of the frontal bone, immediately before the fontanel, in the middle of the top of the forehead, where it turns to form part of the top of the head, or coronal surface. It is easily distinguished; and when large, gives a round elevated swell to that region. When the organ is small the forehead or top-front is low, flat, and retreating.

The faculty of Benevolence gives more than compassion for, and a desire to relieve, suffering; it gives a wish that others should be positively happy; prompts to active, laborious, and continued exertions; and, unless Acquisitiveness be very large and powerful, to liberal giving to promote its favorite object. It differs essentially in its charity, “which suffereth long and is kind,” “and vaunteth not itself,” from that which springs from Love of Approbation.

No. 14.—Veneration.—The organ of this faculty occupies the center of the coronal region just at the fontanel—the center of the top of the head. The function of the faculty is the sentiment of veneration, or deference in general for superiority, for greatness, and goodness. Its highest object is the **Deity**. It is remarkable in how many instances the painters of sacred subjects have given large development

of this organ in the heads of their apostles and saints—no doubt, because the pious individuals whom they would naturally select as studies for such characters, possessed the organ large. Veneration has no special object; it finds appropriate exercise with regard to **whatever is deemed superior**. Without this sentiment to make man look up to man, a people would be like a rope of sand, and society could not exist.

No. 15.—Firmness.—The organ of this faculty occupies the top of the head, behind Veneration, in the middle line. It is a faculty of peculiar character. It gives fortitude, constancy, perseverance, and determination; and when too powerful, it produces obstinacy, stubbornness, and infatuation. With Self-Esteem, it renders the individual absolutely impracticable. The want of it is a great defect in character; it is unsteadiness of purpose.

No. 16.—Conscientiousness.—The organ of this sentiment is situated on each side of the organ of Firmness, between the latter organ and that of Cautiousness.

Conscientiousness gives the emotion of justice, but intellect is necessary to show on which side justice lies. The judge must hear both sides before deciding, and his very wish to be just will prompt him to do so. This faculty regulates all the other faculties by its rigid rules. Conscientiousness not only curbs our faculties when too powerful, but stimulates those that are too weak, and prompts us to duty even against strong inclinations. To cultivate it in children is most important.

No. 17.—Hope.—The organ of this faculty has its place on each side of Veneration, partly under the frontal, and partly under the parietal bone. When not regulated by the intellect, Hope leads to rash speculation, and, in combination with Acquisitiveness, to gambling, both at the gaming-table and in the counting-house. It tends to render the individual credulous, and often indolent. In religion, hope leads to faith, and strongly disposes to a belief in a happy life to come.

No. 18.—Wonder.—The organ of this faculty is situated on each side of that of Benevolence, with one other organ, that of Imitation, interposed. Technically, it has its place in the lateral parts of the anterior region of the vertex.

Persons with the faculty powerfully developed are fond of news, especially if striking and wonderful, and are always expressing as-

tonishment; their reading is much in the regions of the marvelous tales of wonder, of enchanters, ghosts, and witches.

No. 19.—Ideality.—The organ of this faculty is situated farther down, but close to that of Wonder, along the temporal ridge of the frontal bone.

The faculty delights in the perfect, the exquisite, the **beau-ideal**—something beyond the scenes of reality—something in the regions of romance and fancy—of the beautiful and the sublime. Those writers and speakers who possess it large, adorn all they say or write with its vivid inspirations. It is the organ of imagery. The faculty renders conversation elevated, animated, and eloquent, the opposite of dry and dull.

No. 20.—Wit, or the Ludicrous.—The organ of this faculty is situated before, and a little lower than that of Ideality. When large, it gives a breadth to the upper region of the forehead.

No. 21.—Imitation.—This organ is situated on each side of that of Benevolence. The Imitative arts depend on this faculty; and its organ is found large, accordingly, in painters and sculptors of eminence.

ORDER SECOND.—INTELLECTUAL FACULTIES.

By these faculties man and animals perceive or gain knowledge of the external world, and likewise of their own mental operations. The object of the faculties is to know what exists, and to perceive qualities and relations. Dr. Spurzheim divided them into three genera:—1. The **External Senses**; 2. The **Internal Senses**, or **Perceptive Faculties**, which procure knowledge of external objects, their physical qualities and relations; 3. The **Reflecting Faculties**.

Genus I.—External Senses.—By these, man and the inferior animals are brought into communication with the external material world. The Senses, as generally received, are five in number—**Touch, Taste, Smell, Hearing, and Sight**. There are certainly two more, namely, the sense of **Hunger and Thirst**, and the **Muscular sense**, or that by which we feel the state of our muscles as acted upon by gravitation and the resistance of matter. Without this last sense we could not keep our balance, or suit our movements to the laws of the mechanical world.

Genus II.—Intellectual Faculties, which Procure Knowledge of Ex-

ternal Objects, of their Physical Qualities, and Various Relations.—These faculties correspond in some degree with the perceptive powers of the meta-physicians, and form ideas.

No. 22.—Individuality.—The organ of this faculty is situated in the middle of the lower part of the forehead, immediately above the top of the nose. It takes cognizance of individual existencies—of a horse for example. As Individuality merely observes existences without regard to their modes of action, it is the faculty of the naturalist. Those who possess it large and active, observe the minutest objects; nothing escapes them, and they remember even the minutest objects so well, that they will miss them when taken away. On the contrary, those who have it small, observe nothing, and give the most imperfect account of the objects which have been in their way.

No. 23.—Form.—This organ is situated on each side of, and close to the crista galli, and occupies the space between the eyes. In those who have it large, the eyes are wide asunder and *vice versa*. As every material object must have a form, regular or irregular, this faculty was given to man and animals to perceive forms, and they could not exist without it. When large, it constitutes an essential element in a talent for drawing, but requires Size and Constructiveness to perfect the talent.

No. 24.—Size.—Every object has a size or dimension. Hence a faculty is necessary to cognize this quality. The organ is situated at the inner extremities of the eyebrows, where they turn upon the nose. A perception of Size is important to our movements and actions, and essential to our safety. There is no accuracy in drawing or perspective without this organ.

No. 25.—Weight.—Weight is a quality of matter quite distinct from all its other qualities. The weight of any material object is only another name for its degree of gravitating tendency—its attractability to the earth. A power to perceive the different degrees of this attraction is essential to man's movements, safety, and even existence. There must be a faculty for that perception, and that faculty must have a cerebral instrument or organ. Phrenologists have generally localized that organ in the superorbital ridge or eyebrow, immediately next to Size, and farther from the top of the nose.

No. 26.—Coloring.—As every object must have a color in order to be visible, it seems necessary that there should be a faculty to cognize this quality. The organ is the next outward from Weight in the

eyebrows, occupying the precise center of each eyebrow.

No. 27.—Locality.—Objects themselves are cognized by Individuality; but their place, the direction where they lie, the way to them depend on another faculty, a faculty given for that purpose. Without such a power, men and animals must, in situations where objects were numerous, and complicated in their positions, as woods, have lost their way. No man could find his own home, no bird its own nest, no mouse its own hole. The faculty, when active, prompts the individual to localize everything, and think of it as in its place. One glance at a paragraph or advertisement in a newspaper fixes its place in their minds, so that they will turn over the largest and most voluminous newspaper, and know in what column, and part of a column, they will find it; or direct others to do so. A person with the faculty powerful, will go in the dark to find what he wants, and will find it if in its place. Skillful chess-players invariably have the organ of Locality large, and it is believed that it is the organ of which they make the principal use; for it gives the power of conceiving, before making a move, the effect of new relative positions of the pieces.

No. 28.—Number.—The organ of this faculty is placed at the outer extremity of the eyebrows and angle of the eye. It occasions, when large, a fullness or breadth of the temple, and often draws downward the external corner of the eye. When it is small, the part is flat and narrow between the eye and the temple. Their number is a very important relation or condition of things, and requires a distinct perspective power. Our safety, and even existence, may depend on a clear perception of Number.

No. 29.—Order.—The organ of this faculty is placed in the eyebrow, between Coloring and Number, and is large and prominent, and often pointed like a limpet-shell, in those who are remarkable for love of method, arrangement, and symmetry, and are annoyed by confusion and irregularity. The marked love of order in some persons, and their suffering from disorder, are feelings which no other faculty, or combination of faculties, seems to embrace.

No. 30.—Eventuality.—The organ of this faculty is situated in the very center of the forehead, and when large, gives to this part of the head a rounded prominence. Individuality has been called the faculty of **nouns**: Eventuality is the faculty of **verbs**. The first perceives mere existence; the other motion, change, event, history. All knowledge must be of one or the other of these two descriptions—

either things that **are** or things that **happen**. In the following examples—the MAN **speaks**, the WIND **blows**, the DAY **dawns**, the nouns cognized by Individuality are printed in capitals, while the verbs, addressed to **E**ventuality, are in black type.

No. 31.—Time.—Whatever be the essence of time as an entity, it is a reality to man, cognizable by a faculty by which he observes its lapse. Some persons are called walking timepieces; they can tell the hour without looking at a watch; and some even can do so, nearly, when waking in the night. The faculty also marks the minute divisions of duration, and their relations and harmonies, which are called time in music, and **rhythm** in versification.

No. 32.—Tune.—The organ of this faculty is situated still further out than that of Time, giving roundness to the point where the forehead turns to form the temples. It is large in great musicians; and when small and hollow, there is an utter incapacity to distinguish either melody or harmony.

No. 33.—Language.—A faculty is given to man and animals which connects feelings with signs and cries; but to man alone is given articulate speech. The comparative facility with which different men clothe their thoughts in words, depends on the size of this organ, which is situated in the super-orbital plate, immediately over the eyeball, and when large, pushes the eye outward, and sometimes downward, producing, in the latter case, a wrinkling or pursing of the lower eyelid. There is no fluent speaker deficient in this organ.

Internal Excitement of the Knowing Organs—Spectral Illusions.—The Knowing Organs are for the most part called into activity by external objects, such as forms, colors, sounds, individual things, &c.; but internal causes often excite them, and when they are in action objects will be perceived which have no external existence, and which, nevertheless, the individual will believe to be real. This is the explanation of visions, specters and ghosts, and at once explains the firm belief of many that they have appeared to them, and the fact that it never happens that two persons see the same specters at the same time.

GENUS III.—REFLECTIVE FACULTIES.

The Intellectual Faculties already considered, give us knowledge of objects, and the qualities and relations of objects, also of the

changes they undergo, or events.

No. 34.—Comparison.—Every faculty can compare its own objects. Coloring can compare colors; Weight, weights; Form, forms; Tune, sounds; but Comparison can compare a color with a note, or a form with a weight, &c. Analogy is a comparison not of things but of their relations.

No. 35.—Causality.—This is the highest and noblest of the intellectual powers, and is the last in the phrenological analysis of the faculties. Dr. Spurzheim so named it, from observing that it traces the connection between **cause** and **effect**, and sees the relation of ideas to each other in respect of **necessary** consequence. Its organs are situated on each side of Comparison. With a powerful perception of **causation**, the individual reasons from cause to effect by logical or necessary consequence. It is the faculty which sees principles and acts upon them, while the other two faculties only try experiments. Resource in difficulties, and sound judgment in life, are the result of powerful Causality.

ORIENTAL ELECTRICAL PSYCHOLOGY.

The most easy and direct mode to produce electro psychological communication is to take the individual by the hand, in the same manner as though you were going to shake hands. Press your thumb on the Ulnar nerve, which spreads its branches to the ring and little finger, an inch above the knuckle, and in range of the ring finger. Lay the ball of the thumb flat so as to cover the minute branches of this nerve of motion and sensation. When you first take him by the hand, request him to place his eyes upon yours, and to keep them fixed, so that he may see every emotion of your mind expressed in the countenance. Continue this pressure for a half a minute or more. Then request him to close his eyes, and with your fingers gently brush downward several times over the eyelids. Throughout the whole process feel within yourself a fixed determination to close them so as to express that determination fully in your countenance and manner. Then place your hand on the top of his head and press your thumb firmly on the organ of Individuality, bearing partially downward and with the other thumb still pressing the ulnar nerve, tell him—**YOU CANNOT OPEN YOUR EYES**. Remember, that your manner, your expression of countenance, your

motions, and your language must all be of the most positive character. If he succeeds in opening his eyes, try it once or twice more, because impressions, whether physical or mental, continue to deepen by repetition. In case, however, that you cannot close his eyes, nor see any effect produced upon them, you should cease making any further efforts, because you have now fairly tested that his mind and body both stand in a positive relation as it regards the doctrine of impressions. If you succeed in closing the subject's eyes by the above mode, you may then request him to put his hands on his head, or in any other position you choose, and tell him, **YOU CAN NOT STIR THEM**. In case you succeed, request him to be seated, and tell him, **YOU CAN NOT RISE**. If you are successful in this, request him to put his hands in motion, and tell him, **YOU CAN NOT STOP THEM**. If you succeed, request him to walk the floor, and tell him, **YOU CAN NOT CEASE WALKING**. And so you may continue to perform experiments involving muscular motion and paralysis of any kind that may occur to your mind, till you can completely control him, in arresting or moving all the voluntary parts of his system.

ORIENTAL METHOD OF CHARMING THOSE WHOM YOU MEET AND LOVE.

When you desire to make anyone "Love" you, with whom you meet, although not personally acquainted with him, you can very readily reach him and make his acquaintance, if you observe the foregoing instructions, in addition to the following directions: Suppose you see him coming towards you in an unoccupied mood, or is recklessly, or passively walking past you, all that remains for you to do at that moment is to concentrate your thought and send it into him as before explained; and to your astonishment if he was passive, he will look at you, and now is your time to send a thrill to his heart, by looking at him carelessly, though determinately, into his eyes, and praying with all your heart, mind, soul, and strength, that he may read your thought, and receive your true Love, which God designs we should bear one another. This accomplished, and you need not and must not wait for a cold-hearted, fashionable, and popular Christian introduction; neither should you hastily run into his arms, but continue operating in this psychological manner; not losing any convenient opportunity to meet him at an appropriate place, when

an unembarrassed exchange of words will open the door, to the one so magnetized. At this interview, unless prudence sanction it, do not shake hands, but let your manners and loving eyes speak with Christian charity and ease; wherever or whenever you meet again, at the first opportunity grasp his hand, in an earnest, sincere, and affectionate manner, observing at the same time, the following important directions, viz.: As you take his bare hand in yours, press your thumb gently, though firmly, between the bones of the thumb and forefinger of his hand, and at the very instant when you press thus on the blood-vessels, (which you can before ascertain to pulsate,) look him earnestly and lovingly, though not pertly or fiercely, into his eyes, and send all your heart's, mind's and soul's strength into his organization, and he will be your friend, and if you find him not to be congenial, you have him in your power, and by carefully guarding against evil influences, you can reform him to suit your own purified Christian and loving taste.

SECRET METHOD OF MESMERISM.

If you desire to mesmerize a person, who has never been put into that state, nor in the least affected, the plan is to set him in an easy posture, and request him to be calm and resigned. Take him by both hands, or else by one hand and place your other gently on his forehead. But with whatever part of his body you choose to come in contact, be sure to always touch two points, answering to the positive and negative forces. Having taken him by both hands, fix your eyes upon his, and if possible let him contentedly and steadily look you in the face. Remain in this position until his eyes close. Then place both your hands on his head, gently pass them to his shoulders, down the arms, and off at the ends of his fingers. Throw your hands outward as you return them to his head, and continue these passes till he can hear no voice but yours. He is then entirely in the mesmeric state. When a person is in the mesmeric state, whether put there by yourself or some one else, you can awake him by the upward passes: or else do it by an impression, as follows: Tell him: "I will count three, and at the same instant I say 'three' I will clap my hands together, and you will be wide awake and in your perfect senses. Are you ready?" If he answers in the affirmative, you will

proceed to count "one, two, **THREE.**" The word 'three' should be spoken suddenly, and in a very loud voice, and at the same instant the palms of the hands should be smitten together. This will instantly awake him.

HOW TO MAKE PERSONS AT A DISTANCE THINK OF YOU.

Let it be particularly remembered that "Faith" and concentration of thought are positively needful to accomplish aught in drawing others to you or making them think of you. If you have not the capacity or understanding how to operate an electric telegraph battery, it is no proof that an expert and competent person should fail doing so; just so in this case: if faith, meditation, or concentration of thought fail you, then will you also fail to operate upon others. First, you must have a yearning for the person you wish to make think of you, and secondly, you must learn to guess at what time of day or night he may be unemployed, passive, so that he be in a proper state to receive the thought which you dispatch to him. If he should be occupied in any way, so that his nervous forces were needed to complete his task, his "Human Battery," or thought would not be in a recipient or passive condition, therefore your experiment would fail at that moment. Or if he were under heavy narcotics, liquors, tobacco, or gluttonous influences, he could not be reached at such moments. Or, if he were asleep, and you operated to affect a wakeful mind or thought, you would fail again at the moment. To make a person at a distance think of you, whether you are acquainted with him or not, matters not; I again repeat, find out or guess at what moment he is likely to be passive; by this I mean easy and careless; then, with the most fervent prayer, or yearning of your entire heart, mind, soul and strength, desire to may think of you, and if you wish him to think on any particular topic in relation to you, it is necessary for you to press your hands, when operating on him, on such mental faculties of your head as you wish him to exercise towards you. This demands a meagre knowledge of Phrenology. His "Feeling Nature," or "Propensities," you cannot reach through these operations, but when he once thinks of you, (if he does not know you he imagines such a being as you are), he can easily afterwards be controlled by you, and he will feel disposed to go in the

direction where you are, if circumstances permit, and he is his own master, for, remember, circumstances alter cases. I said, you cannot reach his "Feelings," but only his "Thinking Nature," truly, but after he thinks of you once, his "Feeling Nature," or propensities, may become aroused through his own organization. In conclusion on this topic, let me say, that if you wish the person simply to think of you, one operation may answer; but on the contrary, if you wish him to meet you, or go where you are, all you have to do is to persevere in a lawful and Christian manner to operate, and I assure you, in the course of all natural things, that is, if no accident or very unfavorable circumstances occur, he will make his way towards you, and when he comes within sight, or speaking distance of you, it will be easy to manage him.

THINGS KEPT SECRET FROM THE FOUNDATION OF THE WORLD.

THE WISDOM OF THE SAGES, AND OF THE REMOTE ANTIQUITIES OF AGES AND GENERATIONS, IN THE EAST.

THE FATE OF THE APOSTLES.

St. Matthew was slain with the sword at the city of **E**thiopia.

St. Mark was dragged through the streets of Alexandria in **E**gypt until he expired.

St. Luke was hanged upon an olive tree in Greece.

St. John was put into a caldron of boiling oil at **R**ome and escaped death. He afterwards died a natural death at **E**phesus in Asia.

St. James the Great was beheaded at Jerusalem.

St. James the Less was beaten to death with a fuller's club.

St. Phillip was hanged up against a pillar at Hieropolis, a city of Phrygia.

St. Bartholomew was flayed alive by the command of a barbarous king.

St. Andrew was bound to a cross till he expired.

St. Thomas was run through the body with a lance.

St. Jude was shot to death with arrows.

St. Simon Zealot was crucified in Persia.

St. Mathias was stoned and then beaten to death or beheaded.

St. Barnabas was stoned to death by the Jews at Salania.

St. Paul was beheaded at **Rome** by the Tyrant **Nero**.

GEMS AND THEIR INFLUENCE ON WEEK DAYS.

The Hermetic Brethren had certain rules which they observed in relation to the power of precious stones to bring good fortune through the planetary affinities of certain days, because they imagined that the various gems, as well as precious metals, were produced through the chemical operations of the planets working secretly within the body of the earth.

Sunday.—All yellow stones and gold.

Monday.—Pearls, and all white stones except diamonds.

Tuesday.—**Rubies**.

Wednesday.—Sapphires, turquoise, and all blue stones.

Thursday.—Garnets and all red stones.

Friday.—**Emeralds** and all green stones.

Saturday.—Diamonds.

FOR A GIRL TO ASCERTAIN IF SHE WILL MARRY SOON.

Find a green pea-pod with exactly nine peas in it, and hang it over the door of a room or entry-way without letting anybody know that you have done so; you must then watch the door and see who goes through first; if it is a bachelor, or an unmarried young man, you will positively be married before the current of peas is disposed of; if it is a woman, you will have to sigh in single blessedness another year; if a married man, be careful and not allow your lover too much liberty in his attentions, or the consequences may be regretted.

A SECRET SYSTEM OF PALMISTRY.

For this purpose the left hand is always the one chosen, it being supposed that the heart and brain have more influence over it than its fellow. The principal line in it—called the Line of Life—incloses the thumb, and separates it from the hollow of the hand. The next

to it, called the natural line, takes its beginning from the rising of the middle finger. The table line, commonly known as the Line of Fortune, begins under the little and ends near the forefinger. The Girdle of Venus—another line—begins near the joint of the forefinger, and ends in the middle one. The line of death is a counter line to the Life Line, and by some called the Sister Line. There are other lines in the fleshly parts, as in the ball of the thumb, which is called the Mount of Venus. The hollow of the hand is called the Plain of Mars.

If the lines which are in the middle of the hand, called the Table Lines, are broad and fair, without being broken, it is a sign that, with care and industry, the person will lead a happy life; but if broken, it shows that great prudence is needed to avert threatened misfortune. If the line from the wrist goes straight to the middle finger, it denotes that the person will live to a great age; but should the line want continuity, the presage is not favourable.

If the Line of Life—the one running from the wrist by the ball of the thumb, and ending beneath the forefinger—is clear and unbroken, it foretells prosperity and happy old age; but if undistinct and interrupted, bad news and short line. Round lines, like semi-circles, on the inside of the tips of the fingers, promise houses, land and inheritance.

If the middle or table lines of the hands are very narrow and crooked, or contracted, it is a sign of poverty and misfortune.

If a crooked line goes through the table lines, it foretells a dangerous accident, occasioned by carelessness; but if straight and even it is a good sign.

SEVERAL CHARACTERS OR SEMBLANCES OF LETTERS AND LINES IN THE HAND, AS THEY TEND TO SIGNIFY MANY THINGS, ACCORDING TO THE HIDDEN ART OF ORIENTAL PALMISTRY.

There are in this case divers letters, lines appearing in the hand, by which the wise in all ages have given judgment in the foregoing premises:

If the letter A be found on the Mount of Jupiter, or at the root of the middle finger, promises growing fortune, and, perhaps, con-

siderable preferments by the favor of princes and great men.

If B be found on the Mount of the Sun, which is at the root of the finger, it signifies length of days, prosperity, and much to be beloved; as also a virtuous person.

If C, with a star over it, appears on the Mount of Venus, it gives the person early and happy life.

If the letter L be on the Mount of Saturn, which is at the root of the middle finger, and cut with cross lines, it denotes the party to be under much affliction, to be given to melancholy, and short lived.

The letter K on the Mount of Mercury, which is at the root of the little finger, denotes the party to rise to preferments by ingenuity and marriage.

The letter D on the Mount of the Moon denotes the party kind, good-natured and much beloved.

The letter G on the Plain of Mars, near the Line of Life, speaks the party to be of a violent temper, given to anger; and threatens him or her with sudden and untimely death; however to a woman it promises a husband that grows great in military affairs, and thus much for character of this kind.

**TRUTHFUL PROGNOSTICS FROM EGYPT, FOUND IN THE
LIBRARY OF DR. PLEIN HORATIO, ASTRONOMER OF THE
KHEDIVE OF EGYPT: AS FOLLOWS.**

Whereas, forty-two days of an entire year are unfortunate days, according to a Greek author, he who gets sick on one of these days-mentioned hereafter, will not easily recover, viz.:

The 1, 2, 6, 11, 17, 18.....	January
The 8, 16, 17.....	February
The 1, 12, 13, 15.....	March
The 3, 15, 17, 18.....	April
The 8, 10, 17, 30.....	May
The 1, 7, 10.....	June
The 1, 5, 6.....	July
The 1, 3, 18, 20.....	August
The 15, 18, 30.....	September
The 15, 17.....	October
The 1, 7, 11.....	November

The 1, 7, 11.....December

Hereby is to be noted:

1. A child born on such a day will not live long, and if it lives, it will be of poor health and vigor.

2. If persons marry on any of these days, they will be apt to separate, and live in quarrel and poverty.

3. If a person commences a voyage on such a day, he will generally return home sick, or meet with an accident in body or goods.

4. On such days, do not commence to build, sell no young cattle, nor sow or plant anything. Do what you may, it will all come to trouble.

5. During these mentioned forty-two days, five days are especially unlucky days, on which no journey should be taken, namely: The 3d of March, the 17th of August, the 1st, 2nd, and 30th of September. To this must be again noted thereof, three days are especially unlucky days, and any man shedding blood on such a day will surely die within seven or eight days thereafter, as namely:

The 1st day of April, on which Judas the traitor was born.

The 1st of August, the devil was rejected from heaven.

The 1st of December, Sodom and Gomorrha was destroyed.

Whoever is born on any of these unhappy days, he will die of a violent death, or will be disgraced before the world, and seldom reaches old age.

BRIEF PROGNOSTICATIONS CONCERNING CHILDREN BORN ON ANY DAY OF THE WEEK.

A child born on **SUNDAY** shall be of long life and obtain riches.

A child born on **MONDAY** will be weak and effeminate.

TUESDAY is more unfortunate still, though a child born on this day may, by extraordinary vigilance, conquer the inordinate desires to which he will be subject; still, in his reckless attempts to gratify them, he will be in danger of a violent death.

The child born on **WEDNESDAY** will be given to a studious life, and shall reap great profit therefrom.

A child born on **THURSDAY** shall attain great honor and dignity.

He who calls **FRIDAY** his natal day shall be of a strong constitution, and perhaps addicted to the pleasures of love.

SATURDAY is another ill-omened day; most children born on this day will be of heavy, dull, and dogged disposition.

PREDICTIONS CONCERNING CHILDREN BORN ON ANY DAY IN THE WEEK.

SUNDAY: The child born on Sunday will obtain great riches, be long lived, and enjoy much happiness.

MONDAY: Children born on this day will not be very successful in most enterprises they may engage in, being irresolute, subject to be imposed upon through their good natured dispositions; they are generally willing and ready to oblige everyone who asks a favor from them.

TUESDAY: The person born on this day will be subject to violent starts of passion, and not easily reconciled; if a man, given to illicit connections, from which conduct many serious consequences and misfortunes will arise, and he will never be safe, being in danger of suffering death by violence, if he does not put a restraint upon his vicious inclinations.

WEDNESDAY: The child ushered into the world on this day will be of a studious and sedate turn of mind; and if circumstances will allow, fond of perusing the literary works of the most talented ancient and modern authors. Should facilities be afforded to such a one, there is every probability of his being a highly-gifted author.

THURSDAY: Those who first see the light on this day may in general have applied to them the appellation of being "born with a silver spoon in their mouths"; for, unless they resolutely spurn from them the Plutonic deity, riches will be poured into their lap with no niggard hand.

FRIDAY: The little stranger who first inhales the vital air on this day will be blessed with a strong constitution, and will be lucky in every enterprise through life, happy in his or her domestic relations, and finally die rich and lamented.

SATURDAY: This is an unlucky day for being ushered into this world of sin and sorrow; but those born on this last day of the week may become good members of society, honored and respected by their fellow-creatures, and blessed by the Almighty.

HOW TO TELL A PERSON'S CHARACTER BY MEANS OF CABALISTIC CALCULATIONS.

This is said to have been the invention of the sage of Pythagoras, whose doctrine was that everything in the universe was represented and governed by certain figures or numbers, to which he ascribed mysterious properties and virtues. According to him, everything, from the Supreme Being Himself, down to the minutest atom, was distinguished by its own proper number; and his belief was shared by numberless other philosophers. Without entering into any detail of this system, we will proceed to describe how these calculations are made. An alphabetical table must be first prepared, with its corresponding numbers, thus:

A 1	B 2	C 3	D 4	E 5	F 6	G 7	H 8	I 9
K 10	L 20	M 30	N 40	O 50	P 60	Q 70	R 80	S 90
T 100	U 200	X 300	Y 400	Z 500	J 600	V 700	Hi 800	Hu 900

This is accompanied by a list of numbers, with their various interpretations and significations, as follows:

1. Passion, ambition, design.
2. Destruction, death, catastrophe.
3. Religion, destiny, the soul, charms.
4. Solidity, wisdom, power.
5. The stars, happiness, graces, marriage.
6. Perfection, labor.
7. Course of life, repose, liberty, perfect happiness.
8. Justice, preservation.
9. Imperfections, diminution, grief, pain, expectation.
10. Success, reason, future happiness.
11. Faults, punishment, discord, prevarication.
12. Good omen, a town, or city.
13. Impiety.
14. Sacrifice, purification.
15. Piety, self-culture.
16. Love, happiness, voluptuousness.

17. Misfortune, forgetfulness.
18. Hardening of the heart, misfortune.
19. Folly.
20. Austerity, sadness.
21. Mystery, wisdom, the creation.
22. A scourge, the divine vengeance.
23. Ignorance of the doctrines of Christianity.
24. A journey.
25. Intelligence, a birth.
26. Useful works.
27. Firmness, courage.
28. Love tokens.
29. Letters.
30. Fame, a wedding.
31. Love of glory, virtue.
32. Marriage.
33. Purity.
34. Suffering, trouble of mind.
35. Health, harmony.
36. Genius, vast conception.
37. Domestic virtues, conjugal love.
38. Imperfection, avarice, envy.
39. Praise.
40. Fetes, wedding.
41. Ignominy.
42. A short and unhappy life, the tomb
43. Religious ceremonies, a priest.
44. Power, pomp, monarchy.
45. Population.
46. Fertility.
47. Long and happy life.
48. Tribunal, judgment, judge.
49. Love of money.
50. Pardon, liberty.
60. Widowhood.
70. Initiated, science, the graces.
75. The world.
77. Pardon, repentance.
80. A cure.

81. An adept.
 90. Blindness, error, affliction.
 100. Divine favor.
 120. Patriotism, praises.
 200. Irresolution.
 215. Calamity.
 300. Safety, belief, faith, philosophy.
 318. Divine messenger.
 350. Hope, justice.
 360. Hope, society.
 365. Astronomy.
 400. Long and wearisome voyage.
 450. Priests, theology.
 500. Holiness.
 600. Perfection.
 666. A malicious person, machinations, plots, enemies.
 700. Strength.
 800. **E**mpire.
 900. War, combat, struggles.
 1000. Mercy.
 1095. Taciturnity.
 1260. Torments.
 1390. Persecution.

Now, write down the name of the person whose character you wish to learn, and beneath each letter composing it, place the corresponding number. (Should the letter W be one of them, it must be represented by two V's, which will give the number 1,400.) Add them all together, and by comparing the product with the table of significations, you will discover what you wish to know. When the product exceeds the highest number given in the table, the first number is cut off, and the remainder alone used. We give an example, supposing the name to be Jean Jacques Rousseau:

J	.....600	J	.....600	R	.....80
E	.....5	A	.....1	O	.....50
A	.....1	C	.....3	U	.....200
N	.....40	Q	.....70	S	.....90
	—	U200	S90
	646	E5	E5
		S90	A1
			—	U200
			969		—
					716

646	Jean
969	Jacques
716	Rousseau

2331	Total
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Of this total of 2,331, we cut off the 2,000, leaving 331, which, on reference to the table of significations, reads as follows: "Belief, faith, and philosophy," for 300; "love of glory, virtue," for 31; giving no bad sketch of his character. It may be as well to observe that, when the total consists of a number not precisely marked on the table, the answer may be obtained by dividing it into hundreds, tens, and units; thus, supposing the number obtained was 179, it could be divided into 100, 70, and 9. Care must be taken to add up the lines of figures correctly, as the slightest mistake will, of course, entirely change the whole meaning.

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